

# A SERMON

*preached by Iohn Knox*

Minister of Christ Iesus in the  
Publicke audience of the Church of  
Edenbrough, within the Realme of  
Scotland, upon Sonden, the 19.  
of August, 1565.

For the which the said Iohn Knox  
was inhibited preaching  
for a season.

## 1. Timoth. 4.

¶ The time is come that men  
can not abyde the Sermon of  
vernie nor holsome doctrine.

To this is adioyned an exhortation unto all  
the saythfull within the sayde Realme, for  
the reliefe of suche as saythfully strugle  
in the preaching of Gods words. Written  
by the same Iohn Knox, at the command-  
ment of the ministerie aforesaid.

Imprinted Anno. 1566. 23

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON

ALGER MOON



# JOHN KNOXE THE

seruaunt of Iesus Christ,

In preaching of his holy Euangell, to the  
beniuolent Reader, desireth grace and

peace, with the spirit of righte-

ous Iudgement.



UNDER NOT,  
christian Reader  
that of al my stude  
dye and trauayle  
within the scrip-  
tures of GOD

these twentye yeares, I haue set  
forth nothing in expounding anye  
portion of scripture, except this  
onely rude and indigest Sermon  
preached by me in the publicke  
audiēce of the church of Eding-  
brough the day and yeare aboue  
mencioned. That I did not in writ  
communicate my iudgemēt vp-  
on the scriptures, I haue euer  
thought and yet thinke my selfe

*The Preface*

to haue most iust reason. For cō-  
sidering my selfe rather cald of  
my God to instruct the ignorant,  
comfort the sorowfull, confirme  
the weake, and rebuke the proud  
by tong & liuelye voyce in these  
most corrupt dayes, thā to com-  
pose boke for the age to come,  
seeing that so much is written (&  
that by men of most singuler cō-  
dition) and yet so little well ob-  
serued: I decreed to containe my  
selfe within the bondes of that  
vocation, wherevnto I founde  
my selfe especially called. I dare  
not denie (lest that in so doing I  
should be iniurious to the giuer)  
but that God hath reuealed vn-  
to me secretes vnknewen to the  
worlde, and also that he hath  
made my tong a trumpet to for-  
warne realmes and nations, yea  
certaine great personages, of mu-  
tations and chaunges, when no  
such

*to the Reader.*

such things were feared; nor yet  
was appearing, a portion wherof  
can not the world denie (be it ne-  
uer so blind) to be fulfilled, and  
the rest (alas) I feare shall followe  
with greater expedition and in  
more full perfection, than my  
sorowfull heart desireth. These  
reuelations and assurances not  
withstanding, I did euer ab-  
steyne to commit anye thing to  
writ, contented onely to haue  
obeyed the charge of him, who  
commaunded me to cry. If anye  
then will aske to what purpose  
this onely sermon is set forth, &  
greater matters omitted, I an-  
swere, to let such as Sathan hath  
not altogether blinded see, vpon  
how small occasions, great of-  
fence is nowe conceyued. This  
sermon is it forthe which from  
my bed I was called before the  
Councell: and after long reason-

A. iij.      ning,

*The Preface*

ning, I was by some forbidden to preach in Edingbrough so long as the King and Queene were in the towne. This sermon is it that so offendeth such as would please the Court, and yet will not appear to be enemies to the truth, that thei dare affirme that I have exceeded the bonds of Gods messenger. I have therefore faithfully committed vnto writ, what soeuer I could remember might haue beene offensive in that sermon. To the ende that aswell the enemies of Gods truth, as the professors of the same, may either note vnto me wherein I haue offended, or at the least cease to condemne me before they haue convicted me by Gods manifest worde. If any man thinke it easy vnto me to mitigate by my pen the inconsiderate sharpnesse of my tongue, and so can not men  
freely

*to the Reader.*

freely iudge of that my sermon, I  
anfwere that neyther am I so im-  
pudent that I wil study to abuse  
the worlde, in this great light,  
neyther yet so voyde of feare of  
my God, that I will auowe a lye  
in his owne presence. And no  
lesse doe I esteeme it to be a lye,  
to deny or cōceile that which in  
his name I haue once pronoun-  
ced, than to affirme that G O D  
hath spoken, when his worde as-  
sures me not of the same, for in  
the publike place I consulte not  
with flesh and bloud what I shall  
propone to the people, but as the  
spirit of my God who hath sent  
me and vnto whome I must an-  
swere, moueth me, so I speake,  
and when I haue once pronoun-  
ced threatnings in his nāe: (howe  
vnpleasant soeuer they be to the  
world) I dare no more deny the,  
than I dare deny that God hath  
made



### *The Preface*

made me his messenger to forwarne the inobedient of their assured destruction. At that sermō were auditours vnto me not onely professors of the truth and such as fauor me, but rancke papistes, dissembled Hipocrites, & no small number of couetous clawbaks of the new court. Now I will appeale the conscience of them all, as they will aunswere in the presēce of the cternal god, that eyther they beare me record now writing the truth, or els note vnto me the sentences offensive then by me pronounced, & now omitted in writting, for in Gods presence I protest that so far as memorie would serue me, I haue written more vehemētly, than in the action I spake and pronounced, but of purpose I haue omitted perswasions and exhortations which then were made

*The Preface*

made for alluring of suche vnto the feare of God, whom gladly I would haue pleased, if so I could haue done, & not haue betrayed the manifest truth of my God. The Lorde be mercifull vnto me that I did not more fullye expresse whatsoeuer his holy spirit layde before me, in that text, which I am assured the indifferent reader shal think I haue but slenderlye handeled, all circumstances being cōsidered. O Lord for thy great name sake giue vnto vs Princes and rulers that delight in thy truth, that loue vertue, hate impietie, and that desire rather to be roundely taught to their saluation, than deceyueably flattered to their euerlasting confusion. Amen,

*At Edingbrough the.19. of  
September. 1565.*

*B.j.*



Isaias. 26. Chap. verse. 13.

13 O Lorde our God, other Lordes beside thee haue ruled vs, but we will remember thee onely and thy name.

14 The dead shal not lyue, neyther shal the dead arise, bicause thou hast visited and scattered them and destroyed all their memorie.

15 Thou hast increased the nation, O Lorde : thou hast increased the nation, thou art made glorious : thou hast enlarged all the coastes of the earth.

16 Lorde in trouble haue they visited thee : they poured out a prayer when thy chastening was vpon them.

17 Like as a woman with childe that draweth nere to the trauaile is in sorrowe, and cryeth in her paines, so haue we beene in thy sight O Lorde.

18 We haue conceyued, we haue borne in paine as though we should haue brought winde : there was no helpe in the forth neyther did the inhabitants of the earth,  
world

worlde fall.

19 Thy deade men shall liue : euen  
with my bodye shall they rise, awake  
and sing ye that dwell in dust : for thy  
dewe is as the dew of herbes and the earth  
shall cast out the dead.

20 Come my people enter thou into thy  
chambers, and shut thy dores after thee  
hide thy selfe for a verie little while vntill  
the indignation passe ouer.

For loe the Lorde commeth out of his  
place to visite the iniquitie of the inhabi-  
tants of the earth vpo them : and the earth  
shall disclose her bloude, and shall no more  
hide her slayne.



A SERMON PREACHED

by John Donne

S. THE CON.

ninge Maryner

beinge Master,

having his ship

stuffed with ve

beries tempest,

and windes con

trarious is compelled of to tra

uerse, leaste that eyther by too

much resisting to the violence

of the waves, his vessell might

be overwhelmed, or by too much

libertie graunted, so be carried

whither the furie of the tempest

would, his ship should be driuen

vpon the shore, & so make ship

wracke. Eue so doth our prophete

Isaiah in thys texte which pre

sentlye ye haue heard read. For

he foreseeing the gret desolation

that was decreed in the counsell

of the eternall, against Ierusalem

ch. 10

A. J.

and

and Iudah; to wheete, that the whole people that bare the nāe of GOD should be disperfed, that the holy city should be destroyed, the temple wherein was the Ark of covenant, and where GOD had promised to giue his quare presence; should be brent with fire, the King taken, his fōner in his owne presence murdered; his owne eyes immediately after to be put out; the nobility, some cruelly murdered some shamefully lead away captiues, and finally the whole fedge of Abraham, rased as it were, fro the face of the earth; the Prophet (I say) fearing these horrible calamities; doth as it were, sometimes suffer himselfe and the people committed to his charge, to be cast awaye with the rebellion of the repest, with out further resistance, than by pouring  
 his .i. A forth

*The disposi-  
 tion.*

forth his and their dolorous com-  
playntes, before the maiestie of  
G O D, as in the 13. 17. and 18.  
verse of this presēt text we may  
reade. At other times he val-  
iantly resisteth the desperat tem-  
pest, and pronounceth the fear-  
full destruction of all such as  
trouble the Church of G O D;  
which he pronounceth that God  
wil multiply, euen in such time  
as when it appeareth vtterly to  
be exterminate. But, because  
ther is no final rest to the whole  
body, till that the head returne  
to iudgement, he calleth the af-  
flicted to patience, and promy-  
seth such a visitation, as whereby  
the wickednesse of the wicked  
shal be disclosed, and finally re-  
compenced in their owne ha-  
somes.

These are the chiefest poy-  
ntes which by the grace of God,

*A Sermon preached*

we intende more largely at thys  
present to entreate.

*Ver. 13.*

*First the Prophet sayth O Lord our God;  
other Lordes besides thee haue ruled vs.*

This no doubt, is the begin-  
ning of the dolorous complaint  
in the which he first cōplayneth  
of the vniuste tyrannye that the  
poore afflicted Israelites sustay-  
ned, during the tyme of their  
captiuitie. True it is that the  
Prophet was gathered to his Fa-  
ther in peace, before that this  
calamitie apprehēded the peo-  
ple. For a hundreth yeare after  
his deceasse, was not the people  
lead away captiue, yet he fore-  
saw the assurance of the cala-  
mitie, did before hande endite  
vnto them the complaynt that  
after they shoulde make. But at  
the first sight it appeareth that  
the

the cōplaint hath small waight.  
 For what newe thing was it that  
 other Lordes than G O D in thys  
 owne person ruled them, seeing  
 that suche had bene their regit  
 ment from the beginning. For  
 who knoweth not that Moyſes,  
 Aaron, & Iofua, the Iudges, Sa  
 muell, David, and other goodly  
 rulers, were men, and not God.  
 And ſo other Lordes than God  
 ruled them in their greateſt proſ  
 peritie.

For the better vnderſtanding  
 of this complaynte, and of the  
 minde of the Prophete, we muſt  
 firſt obſerue from whence a ſui  
 thoritie and domination floweth;  
 And ſecondly, to what ende po  
 wers are appointed of God. The  
 which two poynts being diſcuſ  
 ſed, we ſhall the better vnder  
 ſtande, what Lordes, and what  
 authority rules beſide God, and



*A Sermon preached*

whig are they in whom God and  
his maruifull prefence rules.

By this lifte is refolued to vs by  
the words of the apottle, faying,  
There is no power but of God.

*Pfal. 82.*

David bringeth in the eternall  
God fpeaking to Iudges and ru-  
lers, faying, I haue fayde ye are  
Gods, & the fonnes of the moft  
higheft. And Salomon in the  
perfon of GOD, I affirmeth the  
fame, faying, By me Kings ray-  
gne, and Princes difcerne the  
thinges that are iufte. Of which  
places it is euident, that it is nei-  
ther birth, influence of Starres,  
election of people, force of ar-  
mes, nor finally what foener can  
be comprehended vnder the po-  
wer of nature, that maketh the  
difinction betwix the fuperior  
power and the inferiour, or that  
doth eftablifh the royall throne  
of Kings, but it is the onely and  
perfect

perfect ordinance of God, who  
will shew his power, terror & Ma-  
iestie in a p[er]fect to shew in the  
throne of Kings, and in the fa-  
ces of his Iudges, and that for  
the proffice and comfort of man,  
for that who soeuer would study  
to deface that order of regimēt,  
that God hath established, and  
by his holy worde allowed, and  
bring in such a confusion, as no  
differēce shal be betwixt the  
upper powers and the subiects,  
doth nothing but euer & euer  
vnde downe the very throne  
of God, which he wil to be fixed  
here vpon earth, as in the ende  
and cause of this ordinance more  
playnly shall appeare, which is  
the seconde poynt, we haue to  
obserue for the better vndersta-  
ding of the Prophets words and  
mynster to shew the hand of God  
in this end and cause then, why

*A Sermon preached*

God prynceth in the weakte and  
feble flesh of man this Image of  
his own power & maiesty, is not  
to puffed vp flesh in opinion of it  
selfe, neyther yet that the heart  
of him that is exalted aboue o-  
thers, shall be lifted vp by pre-  
sumption and pryde, and so de-  
spise others, but that he shal cō-  
sider that he is appoynted Lieu-  
tenaunt to one, whose eyes cō-  
tinually watch vpon him, to see  
and examine howe he behaueth  
himself in his office, Saint Paul  
in fewe words declareth this, and  
wherefore the sword is commit-  
ted to the powers, saying, it is  
to the punishment of the wycked  
doers, and vnto the prayse of  
such as do well.

Of which words it is evident  
that the sword of God is not com-  
mitted to the hande of man, to  
vse as it pleaseth him, but only

to

Rom. 13.

by John Knox  
to punish vice, and maintayne  
vertue, that me may liue in such  
societies, as before God is accep-  
table. And this is the very and  
only cause why God hath ap-  
pointed powers in this earth.

For such is the furious rage of  
mans corrupt nature, that vnles  
seuere punishment were appoin-  
ted and put in execution vpon  
malefactors, better it were that  
man shoulde liue among brute  
and wilde beastes, than among  
men. But at this presente I dare  
not enter into the descriptiō of  
this common place, for so shuld  
I not satisfie the text, which by  
gods grace I purpose to absolue.  
This onely by the way I would  
that such as are placed in autho-  
ritie shoulde consider, whether  
they reigne and rule by God, so  
that God ruleth them, or if they  
rule without, besides and against  
God.

*A Sermon preached*

God, of whom our Prophet here  
doth complayne.

*Deut. 17.*

If any lust to take trial of this  
poynt, it is not hard: for Moyses  
in the election of Iudges, and of  
a King, describeth, not onelye  
what persones shall be chosen to  
that honour, but doth also giue  
to him that is elected and chose,  
the rule by the which he shal trie  
himselfe whether God raygne in  
him or not, saying: when he shal  
sit vpon the throne of his kingdō,  
he shal write to himselfe an exam-  
plar of this lawe in a booke by the  
priests the Levites, it shal be with  
him and he shal reade therein all  
the dayes of his life, that he may  
learne to feare the Lord his god,  
and to kepe all the wordes of this  
lawe & these statutes, that he may  
do them, that his heart be not stiff-  
ned vpon above his brethren, & that  
he turne not from the command-  
ment to the right hand or to  
the



the left.

The same is repeated to Iosua *Iosua. 1.*  
in his inauguration to the regi-  
ment of the people by God him-  
self, saying: let not the booke of  
this lawe depart fro thy mouth,  
but meditate in it day & night,  
that thou mayst kepe and do ac-  
cording to al that which is writ-  
ten in it. For then shall thy way  
be prosperous, and thou shalt do  
prudently.

The first thing the that god cra-  
ueth of him that is called to the  
honour of a king, is the knowlege  
of his wil revealed in his word.

*What is re-  
quired of a  
King or  
Prince.*

The second is an vpright and  
willing minde to put in execu-  
tion suche things as God com-  
mandeth in his lawe, without  
declyning eyther to the right, or  
left hande.

Kings then haue not an abso-  
lute power to do in their regimēt  
what pleaseth them, but their  
power is limited.

*The author  
of this  
booke  
saith  
that  
the  
power  
of kings  
is  
limited.*

*A Sermon preached*

power is limited by gods word.  
So that if they strike where god  
commaundeth not, they are but  
murderers, & if they spare, wher  
G O D commaundeth to strike,  
they and their throne are crimi-  
nal and gilty of the wickednesse  
that aboundeth vpon the face  
of the earth, for lacke of punish-  
ment.

O if Kings and Princes shuld  
consider what accompt shall be  
craved of them, as well of their  
ignorance and misknowledge  
of Gods will, as for the neglec-  
ting of their office. But now to  
returne to the words of the Pro-  
phet. In the person of the whole  
people he doth complayne vnto  
God, that the Babilonians (whō  
he calleth other Lordes besydes  
God, both bycause of their ig-  
norance of God, and by reason  
of their crueltie and inhumani-  
tie)

tie) hadde long ruled ouer them  
in all rigor, without pitie or cō-  
compassion had vpon the aun-  
ciente men, and famous matro-  
nes. For they being mortall eni-  
mies of the people of God, sou-  
ght by all meanes to aggrauate  
their yoke, yea, vtterlye to haue  
exterminate the memorie of the  
and of their religion, from the  
face of the earth.

After the first part of this do-  
lorous complaynt, the Prophete  
declareth the protestation of the  
people, saying, neuerthelesse,  
onely in thee shall we remember  
thy name (others reade it; *But*  
*wee will remember thee onely and thy*  
*name*) But in the Hebrew there is  
no Coniunction copulatiue in  
that sentence. The minde of the  
Prophete is playne, to wit, that  
not withstanding the long suf-  
fayned affliction, the people of  
God

*A Sermon preached*

God declyned not to a false and wayne religion, but remembered God that sometime appeared to them in his mercifull presence, which albeit then they saw not, yet would they still remember his name, that is, they would call to minde the doctrine and promise which sōetimes they heard, albeit in their prosperity, they did not sufficiently glorifie God, who so mercifully ruled in the midst of them. The temptation no doubt of the whole Israelites was gret in those dayes. They were caryed captiues from the land of Canaan, which was to thē the gage & pledge of Gods fauour towards thē. For it was the inheritance that God promised to Abraham & to his seede for euer. The league & couenant of Gods protection appeared to haue beene broken. They lamentably cōplaine that they sawe not their accustomed signes

signes of Gods merciful presēce.  
The true prophets were fewe, &  
the abhominatiōs vsed in Baby-  
lon were exceeding many. And so  
it might haue apered to thē, that  
in vayne it was, that they were  
called the posteritie of Abrahā,  
or that euer they had receyued  
law or form of right religion frō  
god. That we may the better fele  
it in our selues, the temptatiō, I  
say, was euē such, as if God shuld  
vtterly destroy al order & policy  
that this day is withī his church,  
that the true preaching of the  
worde should be suppressed. The  
right vse of sacramēts abolished,  
Idolatry & papistical abhominā-  
tion erected vp again. And ther-  
with, that our bodies should be  
takē prisoners by Turks or other  
manifest enemies of God & of al  
Godlynesse. Such I say was their  
temptatiō. How notable then is  
this their cōfessiō that in bōdage  
they



*A Sermon preached*

they make, to wit, that they will remember God onely, albeit he hath appeared to turne his face from them, they will remember hys name, and will cal to minde the deliuerance promised.

Hereof haue we to consider what is our ductie, if God bring vs (as for oure offences and vnthankfulnesse instely he may) to the like extremitie. This confession is not the fayre flattering wordes of hypocrites, lying and badling in their plexures, but it is the mightye operation of the spirite of God, who leaueth not

*The dutie of Gods people* his owne destitute of some comfort in their most desperate calamities. This is then oure duety, not onely to confesse our god in the time of peace and quietnes, but he chiefly etrauech that we auowe him, in the middeste of his and our enemies. And this is not

to doe, but it behoueth that the spirite of God worke in vs aboue all power of nature. And thus we ought earnestlye to meditate before the battayle rise more vehement, which appeareth not to be farre of, but now must we enter in somewhat more deeply to consider these iudgements of God.

This people entreated as we haue heard, was the onely people vpon the face of the earth, to whom God was rightly knowen, among them onely were his lawes, statutes, ordinaunces, and sacrifices vsed, and put in practise. They onely inuocated his name, and to them alone, had he promised his protection and assistance. What then shoulde be the cause, that he shoulde giue them ouer into this great reproche, and bring them into suche extremitie, as his owne name in them shoulde be blasphem-

*A Sermon preached*

che. 20.

med. The Prophet, Ezekiell, that  
saw this horrible destruction fore-  
spoke by Haiah put in iust execu-  
tion, giueh an aunswere, in these  
wordes. I gaue vnto them lawes  
that were good, in the which, who-  
soeuer shoulde walke, should liue  
in them. But they woulde not  
walke in my wayes, but rebelled  
against me, and therefore, I haue  
giuen vnto them lawes, that are  
not good, and iudgements, in the  
which they shal not liue. The wri-  
ter of the bookes of kings and cro-  
nicles declare this in more playne  
words, saying: the Lorde sent vn-  
to them his prophets rising early,  
desiring of them to retourne vnto  
the Lorde, and to amende their  
wicked wayes (for he would haue  
spared his people and his taberna-  
cle) but they mocked his seruants,  
and woulde not retourne vnto the  
Lorde their God to walke in his  
wayes.

wayes. Yea, Iuda it selfe kept not  
the precepts of the Lord God, but  
walked in the maners & ordinan-  
ces of Isræll: that is, of such as  
then had declyned to Idolatry fro  
the dayes of Ieroboam. And ther-  
fore the Lorde God abhorred the  
whole seede of Isræll, that is, the  
whole body of the people, he pro-  
mised them and gaue them into  
the hands of those, that spoyled  
them, and so he cast them out fro  
his presence.

Hertof, it is euident, that their  
stubborne disobedience vnto God  
and vnto the voyces of hys Pro-  
phets, was the cause of their de-  
struction. Nowe haue we to take  
heede how we should vse the good  
lawes of God, that is, his merci-  
full will revealed vnto vs in his  
worde, and that order of iustice,  
that by him for the comforte of  
man is established among men. It

is no doubt, but that obedience  
 is the molte acceptable sacrifice  
 vnto God, and that which aboue  
 all things he requireth, that when  
 he manifesteth himselfe by hys  
 worde, that men follow according  
 to their vocation and commaun-  
 dment. Now for it is, that God by  
 that great pastor our Lorde Iesus,  
 nowe manifestly in his worde cal-  
 leth vs from all impietie, as well of  
 body as of minde, to holynesse of  
 life, and to his spiritual service.  
 And for this purpose, he hath eiec-  
 ted the throne of his mercy among  
 vs the true preaching of his word,  
 together with the right admini-  
 stration of his sacramēt, but what  
 is our obedience. Let every man  
 examine his owne conscience, and  
 consider what statutes and lawes we  
 would haue to be giuen vnto vs.  
 Wouldst thou O Scotland haue  
 a King to raigne ouer thee in inf-  
 tice



tice, equitie, and mercy. Subject  
 thou thy selfe to the Lorde thy  
 God, obey his commaundments,  
 and magnifie thou that word that  
 calleth vnto thee. This is the way,  
 walke into it, and if thou wilt not, *Isai.*  
 flatter not thy self, the same iustice  
 remaineth this day in God to pu-  
 nish the Scotlande, and thee E-  
 denborough in especiall, that be-  
 fore punished the lande of Iuda,  
 and the citie of Ierusalem. Euerie  
 realme or nation (sayth the Pro-  
 phet Ieremy) that likewise offen- *Iere. 9.*  
 deth, shall be likewise punished.  
 But if thou shalt see impietie pla-  
 ced in the seate of iustice aboue  
 thee, so that in the throne of God  
 (as Salomon doth cōplayne) raig- *Eccle. 3.*  
 neth nothing but fraude and vio-  
 lence, accuse thy owne ingratitude  
 and rebellion against God. For  
 that is the onely cause, why God  
 taketh away (as the same Prophet *Isa. 3.*

*A Sermon preached*

in another place doth speake) the strong man and the man of warre, the Iudge, and the Prophete, the prudent, & the aged, the captaine, and the honorable, the counsellor and the cunning artificer. And I wil appoint, sayth the Lorde, children to be their princes, and babes shal rule ouer them. Children are extoreyoners of my people, and women haue rule ouer them.

If these calamities, I saye, apprehend vs so that we see nothing, but the oppression of good men, and of all godlynesse, and wicked men without God, to raigne aboue vs: Let vs accuse and condemne our selues, as the onely cause of oure owne miseries. For if we had heard the voyce of the Lord our God, & giuen vpright obedience vnto the same, God should haue blessed vs, he shoulde haue multiplied oure peace, and shoulde haue rewarded  
our

our obedience before the eyes of the worlde. But nowe let vs heare what the Prophet sayth further.

*The dead shall not liue, sayeth he, neyther Verse. 14. shall the tirants, or the dead arise, bicause thou hast visited and scattered them, and destroyed all their memorie.*

Frō this. 14. verse vnto the end of the. 19. it apeareh that the Prophet obserueth no order, yea, that he speaketh thinges directly repugning one to another. For first he sayth the dead shal not liue. After, he affirmeth, thy dead men shall lyue. Secondly he sayth, thou hast visited and scattered them, & destroyed all their memorie. Imediately therafter he sayth, thou hast increased the natiō O Lord, thou haste increased the nation. They haue visited thee, and haue poured forth a prayer before thee.

Who, I say, woulde not thinke,

B. iiii. that

*A Sermon preached*

that these are thinges not onely spoken forth of good order and purpose, but also manifestly repugning one to another. For, to liue, and not to liue, to be so destroyed that no memoriall remaineth. And to be so increased, that the coastes of the earth shal be replenished, seme to importe playne contradiction. For remouing of this doubt, and for better vnderstanding of the Prophetes minde, we must vnderstand that the Prophet had to doe with diuers sorts of mē. He had to do with the coniuured & manifest enimies of Gods people, the Caldes or Babilonians, euen suehe as professe Christ Iesus, haue to doe with the Turke and Sarazens. He had to doe with the sede of Abraham, wherof there were three sorts. The tennē tribes all degenerate from the true worshipping, and corrupted with Idolatry,

try, as this daye, are our pestilent  
papistes in al realmes and nations.

There rested onely the tribe of  
Iuda and Ierusalé, where the forme  
of true religion was obserued, the  
lawe taught, and ordinaunces of  
god outwardly kept, but yet there  
were in that body (I meane in the  
bosome of the visible Church) a  
great number that were hypocrites,  
as this day yet are among vs, that  
doe professe the Lorde Iesus and  
haue refused papistrie, not a fewe  
that were lycentious lyuers, some  
that had tourned their backe to  
God, that is had forsaken al true  
religion, and some that liued a  
most abhominable life, as Ezechi-  
ell sayeth in his vision. And yet  
there were some godlye as a fewe  
wheat cornes oppressed and hid a-  
mong the multitude of such chaffe.  
Nowe according to this diuersitie,  
the Prophete kepeth diuers pur-  
poses.

Ezech. 8.



*A Sermon preached*

poses, and yet in moste perfecte order.

And first after the first part of the complaint of the afflicted, as we haue heard, in vehemencie of spirite he bursteth forth against all the proude enemies of Gods people, all such as trouble them, and against all such as mocke and forsake God, and sayth: the dead shal not liue. The proud Giants shall not arise. Thou hast scattered the and destroyed their memoriall. In which wordes he fighteth against the present temptation, and dolorous estate of Gods people, and against the insolent pride of suche as oppressed them, as the Prophet should say. O ye troublers of Gods people, howsoeuer it appeareth to you in this your bloody rage, that God regardeth not your crueltie, nor considereth not what violence ye doe to his pore afflicted,

ted, yet shal ye be visited, yea, your  
carcasses shal fal and lye as stinking  
carions vpon the face of the earth,  
ye shal fal without hope of life, or  
of a blessed resurrection. Yea, how-  
soeuer ye gather your substance  
& augment families, ye shal be so  
scattered, that ye shal leaue no me-  
moriall of you to the posterities to  
come, but that which shal be exe-  
crable and odious.

Hereof haue the tirauntes their  
admonition, & the afflicted church  
inestimable comfort. The tirauntes  
that now doe oppresse, shal receiue  
the same end that they which haue  
passed before, that is, they shal dye  
and fal with shame without hope  
of resurrection as is aforesayd, not  
that they shall not arise to their  
owne confusion & iust condemp-  
nation, but that they shal not re-  
couer power to trouble the ser-  
uants of God, neyther yet shal the  
wicked

*A Sermon preached*

wicked arise as David sayth, in the  
councell of the iust.

Now haue the wicked their coun-  
cels, their thrones, & finally hande-  
ling for the most part of al things  
that are vpon the face of the earth,  
but the pore seruants of God are re-  
puted vnworthy of mens presence,  
yea they are more vile before these  
proude tyrants, than is very dirt  
and mire that is troden vnder fote.  
But in that glorious resurrection,  
this estate shal be changed. For the  
shal such as now by their abhomi-  
nable liuing and crueltie, destroy  
the earth & molest gods children,  
see him whome they haue pearced.  
They shal see the glory of such, as  
now they persecute, to their terror  
and euerlasting confusion. The re-  
membrance hereof ought to make  
vs patient in the dayes of afflicti-  
on, and so to comfort vs, that whē  
we see tiraunts in their blind rage  
treade

tread vnder fote the saints of god,  
that vtterlye we dispaire not, as  
that there were neyther wisdom,  
iustice, nor power aboue in the  
heauens to repressse such tirannie,  
and to redresse the dolors of the  
vniustly afflicted. No brethré, let  
vs be assured that the right hand  
of the Lorde will change the state  
of thinges that be most desperate.  
In our God there is wisdom and  
power in a moment to change the  
ioy and mirth of our enemies, in-  
to euerlasting mourning, and our  
sorrowes into ioye and gladnesse  
that shall haue no ende.

Let vs therefore in these appa-  
rant calamities (and maruell not  
that I say calamities apparant, for  
he that seeth not a fier begonne,  
that shal burne more than we loke  
for, vnlesse God of his mercye  
quench it, is moore than blinde.)  
Yet I say, let vs not be discoura-  
ged,

*A Sermon preached*

ged, but with vntained repētance,  
let vs retourne to the Lorde our  
God, let vs accuse and condemne  
our former negligence, and sted-  
fastly depende vpon his promised  
deliuerance, and so shal our tem-  
poral sorrowes, be conuerted into  
ioye euerlasting, the doubt that  
might be moued concerning the  
destruction of those whome God  
exalteth, shall be discussed if time  
wil suffer, after that we haue passed  
throughout the text. Now proce-  
deth the Prophet and sayth.

*Verse. 15.*

*Thou hast increased the nations, O Lorde,  
thou hast increased the nation, thou art made  
glorious, thou hast enlarged all the coastes of  
the earth.*

*Verse. 16.*

*Lorde in trouble. &c.*

*In these wordes The Prophet gi-  
ueth consolation to the afflicted,  
assuring them that howe horrible  
soeuer*



soeuer that desolation shoulde be,  
yet shoulde the seede of Abraham  
beso multiplyed, that it should re-  
plenish the coasts of the earth. Yea,  
that God should be more glorified  
in their dispersion, than he was du-  
ring the time of their prosperity:  
This promise no doubt was incre-  
dible when it was made. For who  
coule haue bene perswaded that  
the destruction of Ierusalem, shuld  
haue bene the meanes, wherby the  
nation of the Iewes shoulde haue  
bene increased, seing that muche  
rather it appeared that the ouer-  
throw of Ierusalem, shoulde haue  
beene the verie abolishing of the  
seed of Abraham. But we muste  
consider to what ende it was that  
God reuealed himselfe to Abraham,  
and what is contayned in the pro-  
mise of the multiplication of his  
seed, and of the benediction pro-  
mised therto.

First

First God reuealed himselfe to Abraham, and that by the meanes of his word, to let al flesh after vnderstande, that without God first cal man, and reueale himselfe vnto him, that flesh can doe nothing but rebell against God. For Abraham no doubt was an Idolater before that God called him from Ur of the Caldeis. The promise was made, that the seede of Abraham should be multiplyed as the starres of heauen, and as the sande of the sea, which is not simply to be vnderstanded of his natural seede, althoughe it was sometymes greatly increased, but rather of suche as shoulde become the spiritual seede of Abraham, as the Apostle speaketh: Now if we be able to proue that the right knowledge of God, his wisdom, iustice, mercye, and power, was more amply declared in their captiuitie, than euer it was

fini

at

of 11. 24.

Rom. 9.

at any tyme before: then can we not deny, but that God euen when to mans iudgement he had vterly rased them from the face of the earth, did increase the nation of the Iewes, so that he was glorified in them, and did extend the coastes of the earth for their habitation. And for the better vnderstanding hereof, let vs shortly try the histories from their captiuitie to their deliuerance, and after the same, to the comming of the Messias. It is no doubt, but that Sathan intended by the dispersion of the Iewes so to haue prophaned the whole seede of Abraham, that among the should neyther haue remayned the true knowledge of God, nor yet the spirit of sanctificatiō. But that all shoulde haue come to a like ignorance and contempt of God.

For I pray you, for what purpose was it, that Daniel and his fellowes

*Daniell.*

C.j.

were

*A Sermon preached*

were taken into the Kings court,  
were commaunded to be fed at the  
Kings table, and were put to the  
scholles of their diuines, South lay-  
ers and Astrologians & it maye be  
thought that it proceeded of the  
Kinges humanitie, and of a zeale  
that he had, that they shoulde be  
brought v p in vertue & good lear-  
ning. And I doubt not, but it was  
so vnderstanded of a great number  
of the Iewes. But the secret prac-  
tise of the Diuell, was vnderstan-  
ded of Danyell, when he refused  
to defyle himselfe with the kings  
meat, which was forbidden to the  
seed of Abraham in the lawe of  
their God. Well, God beginneth  
shortly thereafter to shew himselfe  
myndefull of his promise made by  
his Prophete. And he beginneth  
to trouble Nabuchodonezar him-  
selfe, by shewing to him a vision in  
his dreame, which did the more  
trouble

trouble him, because he could not forget the terrour of it. Neyther yet could he remember what the vision, and the parcels thereof were. Whereupon were called al diuines, Interpreters of dreames, & Southsayers, of whom the King demaunded, if thei could let him vnderstand what he had dreamed. But while that they answered, that such a question vsed not to be demaunded of any Southsayer or Magitian: For the resolution thereof onely appertained to the Gods, whose habitation was not with men: the charge was giuen, that they all should be slayne. And amongst the rest Daniell was sought (whose innocencie, the diuel most enuied) to haue suffered the same iudgement. He reclaymeth and asketh tyme to disclose that secret. (I onely touch the historie, to let you see by what meanes God increaseth his know-

*Daniell. 1.*



*A Sermon preached*

ledge) which being graūted, the vi-  
siō is reueled vnto him. He sheweth  
the same vnto the king, with the  
true interpretation of it. Adding,  
that the knowledge thereof came  
not from the starres, but only frō  
the God of Abraham, who onely  
was, and is, the true God: which  
thing vnderstanded, the king burst  
forth in his confession, saying, of  
a truth your God is the moſte ex-  
cellent of al Gods. And he is Lord  
of kinges and onely he that reuea-  
leth the ſecretes, ſeeing that thou  
coudeſt open this ſecret.

And when the king after, puffed  
vp in pride by the counſell of his  
wicked nobilitie, would make an  
Image, before the which he would  
that al tongues and nations ſubiect  
to him ſhould make adoration, &  
that Sydrack, Miſacke and Abed-  
nago, would not obey his vniuſt  
commaundement, & ſo were caſt

in

in the flaming furnace of fyre, and yet by Godes Angels were so preserved, that no smell of fier remayned in their persons nor garments: this same king giueth a more notable confession, saying, the Lord God of Sydrack, Misack & Abednago is to be prayesed, who hath sent his Angels and deliuered his worshippers, that put their trust in him, who haue done against the kings cōmaundement, who haue rather giuen their owne bodyes to torment, than that they would worship another God except their owne God. By metherfore is there made a decree, that whosoener shal blaspheme the God of Sydraek, Misack & Abednago, that he shall be cut in pieces, and his house shal be made detestable.

*Daniell 3.*

Thus we se how God began euen almoste in the beginning of their captiuitye, to notifie his name,

*A Sermon preached*

to multiply his knowledge, & set forth aswel his power, as his wisdom & true worshipping, by those that were taken prisoners, yea that were dispised and of all men contempned. so that the name & feare of the God of Abrahā, was neuer before notified to so many realmes & nations. This wōderous worke of God proceeded from one Empire to another. For Daniel being promoted to great honor by Darius king of Perses and Medes, falleth into a desperat daſiger. For he was cōmitted to priſō among Lyons, bicause that he was deprehended breaking the kings iniunctiō, not that the king desired the destruction of Gods seruants, but bicause the corrupt Idolaters, that in hatred of Daniell had procured that lawe to be made, vrged the king against his nature. But God by his Angell did stop the Lyons mouthes,

*Daniell. 6.*

mouthes, and so preserved his seru-  
uant. Which considered with the  
soddaine destruction of Daniels  
enimies by the same Lyons, king  
Daryus besides his owne confessi-  
on, wrote to all people, tongues,  
and nations after this forme. It is  
decreed by me that in all the do-  
minions of my kingdom men shal  
feare and reuerence the God of  
Danyell, bicause he is the liuing  
God, abiding foreuer, whose king-  
dome shall not be destroyed, and  
his dominion remayneth, who sa-  
ueth and deliuereth, and sheweth  
signes and wonders in heauen and  
in earth: who hath deliuered Da-  
niell from the Lyons.

This knowledge was yet further  
increased in the dayes of Cyrus,  
who giuing freedome to the cap-  
tiues to returne to their owne na-  
tyue cuntry, giueth this confessiō.  
Thus sayth Cyrus the king of Pers

C. iij. sians,

*A Sermon preached*

*L. Esd. 1.*

fians, all the kingdomes of the earth hath the Lorde God of heauen giuen vnto me, and hath commaunded me that a house be built to him in Ierusalem, which is in Iuda. Whosoever therefore of you that are of his people, let the Lord his God be with him, and let him passe vp to Ierusalem, and let him build the house of the Lord God of Israell, for he only is God that is in Ierusalem. Time will not suffer to intreate the poyntes of this confession, neyther yet did I for that purpose adduce the historie. But onely to let vs see howe constantlye God kept his promise in increasing of his people, and in augmēting of his true knowledge, when that both they that were the seede of Abraham, and that religion which they professed appeared vtterly to haue bene extinguished aboue mens expectation, I say, he brought



brought fredome out of bondage,  
light out of darkenesse, and lyfe  
out of death. I am not ignoraunt  
that the building of the temple &  
reparation of the walles of Ieru-  
salem, were long stayed, so that the  
worke had many enemies. But so  
did the hande of God preuayle in  
the ende, that a decree was giuen  
by Daryus (by him I suppose that  
succeeded to Cambises) not on-  
ly that all things necessarie for the  
building of the temple and for  
the sacrifices that were to be there. *Esd. 6.*  
brent, shoulde be ministred vpon  
the kings charges: but also, that  
whosoever shuld hinder that work,  
or change that decree, that a balke  
shoulde be taken out of his house,  
and that he shoulde be hanged ther-  
vpon. Yea that his house shoulde be  
made a donghil: and therto he ad-  
deth a prayer saying, the God of *A prayer.*  
heauen, who hath placed his name  
there,

*A Sermon preached*

there, roote out euerye king and people ( O that kings and nations should vnderstande ) that shall put his hande eyther to change or to hurte this house of God that is in Ierusalem, and so in dispite of Sathan was the temple builded, the walles repayred, and the city inhabited, and in the moste desperat daungers, it was preserued, til that the Messias promised, the glory of the seconde temple came, manifested himselfe to the worlde, suffered and rose againe according to the scriptures. And so by sending forth his gospell from Ierusalem, did replenish the whole earth with the true knowledge of God, and so did God in perfectiō increase the nation and the spirituall seede of Abraham.

Wherefore deare brethren, we haue no small consolation, if the estate of all thinges be this daye  
rightly

rightly considered, we see in what  
furie and rage the worlde for the  
moste parte is nowe raised against  
the pore Church of Iesus Christ,  
vnto the which, he hath proclay-  
med liberty after this feareful bō-  
dage of that spirituall Babylon, in  
the which we haue beene holden  
captiues of longer space, than Is-  
raell was prisoner in Babylon it  
selfe. For if we shall consider vpon  
the one parte the multitude of  
those that liue without God: and  
vpon the other parte, the blinde  
rage of the pestilent papistes, what  
shal we think of the small number  
of them that do professe Christ Ie-  
sus, but that they are as a poore  
sheepe already seized in the claws  
of the Lyon, yea, that they & the  
true religion which they professe,  
shall in a moment vtterly be con-  
sumed.

But against this fearefull tempo-  
ration,

*A Sermon preached*

tation, let vs be armed with the promise of our god, to wit, that he wil be the protector of his church, yea that he will multiply it, euen when to mans iudgement, it appeareth vtterly to be exterminate. This promise hath our God performed in the multiplication of Abrahams seede, in preservation of it when Sathan labored vtterly to haue destroyed it, in deliuerance of the same as we haue heard from Babilon. He hath sent his sonne Christ Iesus clad in our flesh, who hath tasted of all our infirmities, (sinne except) who hath promised to be with vs to the ende of the worlde. He hath further kept promise in publication, yea in the restitution of his glorious gospel. Shall we then thinke that he will leaue his church destitute in this moste daungerous age? Oncly let vs sticke to his truth and studye to  
con-

conforme our lyues to the same,  
and he shall multiply his know-  
ledge and increase his people, but  
now let vs heare what the Prophet  
sayth more.

*Lord in trouble haue they visited thee,  
they poured out a prayer when thy chasten- Verse. 16.  
ing was vpon them.*

The Prophet meaneth that such  
as in the time of quietnesse did not  
rightly regard God nor his iudge-  
ments, were compelled by sharpe  
corrections to seeke God, yea by  
cryes and dolorous complayntes,  
to visit him. True it is that suche  
obedience deserueth small praise  
before men, for who can prayse or  
accept that in good parte which  
commeth as it were of mere com-  
pulsion. And yet rare it is that any  
of Gods children doe giue vn-  
fayned obedience vntill the hande of  
God turne them. For if quietnesse  
and



*A Sermon preached*

and prosperitie make them not  
utterly to forget their duety both  
towards God and man, as David  
for a season, yet it maketh them  
carelesse, insolent, and in manye  
things vnmindeful of those things  
that God chiefly craueth of them,  
which imperfection espied, and  
the daunger that thereof might  
ensewe, our heauenly father visi-  
teth the sinnes of his children, but  
in the rodde of his mercye, by the  
which they are moued to retourne  
to their God, to accuse their for-  
mer negligence, and to promise  
better obedience in all times ther-  
after, as David confesseth saying,  
before I fell in affliction I went a-  
stray, but now will I kepe thy sta-  
tute.

*Psal. 119.*

But yet for the better vndersta-  
ding of the Prophetes minde, we  
may consider how God doth visit  
man, and howe man doth visit  
God,

God, and what difference there is, betwixt the visitation of God vpon the reprobate, and his visitation vpon the chosen.

God sometymes visiteth the reprobate in his hote displeasure, pouring vpon them his plagues for their long rebellion, as we haue heard before, that he visited the proud, and destroyed their memorie. Other tymes, God is sayde to visit his people being in affliction, to whome he sendeth comforte or promise of deliuerance, as he did visit the seede of Abraham, being oppressed in Egypt: and Zacharie sayth, that God had visited his people and sent vnto them hope of deliuerance, when Iohn the Baptist, was borne. But of none of these visitations speaketh our Prophet here, but of that onely which we haue already touched, to wit, when that God layeth his correcti-

*A Sermon preached*

correction vpon his owne childre,  
to call them from the venemous  
beastes of this corrupt worlde, that  
they sucke not in ouer greate ha-  
boundance, the poyson therof, &  
doth as it were, weane them, from  
their mothers paps, that they may  
learne to receyue other nourishmēt.  
True it is that this weaning ( or  
spaning as we terme it) frō world-  
ly pleasure, is a thing straunge to  
the flesh, and yet it is a thing so ne-  
cessary to Gods children, that on-  
lesse they be weaned frō the plea-  
sures of the world, they can neuer  
feede vpon that delectable milke  
of Gods eternall veritie. For the  
corruption of the one doth eyther  
hinder the other to be receyued, or  
else so troubleth the whole powers  
of man, that the soule can neuer  
so digest the truth of God, as that  
he ought to doe. *and soe hee*  
Albeit this appeareth harde, yet  
it

it is most euident. For what liquor  
can we receyue from the breasts of  
the world, but that which is in the  
worlde, and what that is, the A-  
postle Iohn teacheth, saying: what 1. Iohn. 2.  
liuener is in the world, is either the  
lustre of the eyes, the lustes of the  
fleshe, or the pride of lyfe. Nowe  
seeing that these are not of the fa-  
ther, but of the worlde, howe can  
it be, that our soules can feede vp-  
on chastitie, temperance, and hu-  
militie, so longe, as that our sto-  
maks are replenished with the cor-  
ruption of these vices.

Nowe so it is that willingly flesh  
can neuer refuse these forenamed  
but rather still delyghteth it selfe  
in every one of them, yea, in them  
all as the examples are but too eu-  
dent.

It behoueth therefore that God  
himselfe shal violently pul his chil-  
dren from these venomous breasts,

D. j.

that

that when they lacke the liquor & poyson of the one; they may visit him and learne to be nourished of him. Oh if the ties of worldly Princes shoulde be opened, that they might see with what humor and liquor their foules are fed, while that their whole delight consisteth in pryde, ambition, and lustes of the stinking flesh. We vnderstande then how God doth visite men, as well by his seuerer iudgements, as by his mercifull visitation of deliverance from trouble or by bringing trouble vpon his chosen for their humiliation. And now it resteth to vnderstand how man visiteth God: man doth visite God, when he appeareth in his presence, be it to the hearing of his worde, or to the participation of his sacramentes, as the people of Israell, besides the obseruation of their Sabbathes and dayly oblations were

com-



maunded thrice a yeare to present them selues before the prefete of the tabernacle, and as we doe, as often as we present our selues to the hearing of the worde. For there is the foteftole, yea, there is the face and throne of God himself, wherfoer the gospel of Iesus Christ is truly preached, and his sacraments rightly ministred.

But men maye on this sort visite God hipocritically, for they maye come for the fashion, they maye heare with deafe eares, yea they may vnderstand, and yet neuer determine with themselves to obey that, which God requyret. And let such me be assured that he (who searcheth the secrets of hearts) wil be auèged of al such. For nothing can be to God more odyous, than to mock him in his owne presence. Let euery man therefore examine himselfe, with what minde, and

bofist

D.ij.

what

what purpose, he cometh to heare  
the worde of God, yea with what  
care he heareth it, and what testi-  
monie his heart giueth vnto him,  
when that God commaundeth ver-  
tue, and forbiddeth impietie.

Repinest thou when God requi-  
reth obedience? Thou hearest to  
thine owne cōdemnation. Moc-  
kest thou at Gods threatenings?  
Thou shalt feele the weight and  
truth of them, albeit to late, when  
flesh & bloude cannot deliuer thee  
from his hands. But the visitation  
(wherof our Prophet speaketh,) is  
only proper to the sonnes of God,  
who in the tyme when God taketh  
from them the pleasures of the  
world, or sheweth his angry coun-  
tenaunce vnto them, haue their  
recourse vnto him, and confessing  
their former negligence with trou-  
bled hearts cry for his mercy. This  
visitation is not proper to all af-  
flicted,

lifted, but appertaineth onely to  
Gods children. For the reprobate  
can neuer haue accesse to Goddes  
mercy in time of their tribulati-  
on, and that because they abuse as  
well his long patience, as the ma-  
nifolde benefites they receiue from  
his handes. For as the same Pro-  
phet heretofore sayth, let the wic-  
ked obtaine mercy, yet shal he ne-  
uer learne wisdom, but in the  
lande of righteousness, that is  
where the very knowledge of God  
aboundeth, he will doe wickedly,  
which is a cryme aboue all others  
abhorrible. For to what ende is  
it that God erecteth his throne a-  
mong vs? but for that we should  
feare him. Why doth he reueale  
his holy will vnto vs? but that we  
shoulde obey it. Why doth he de-  
liuer vs from trouble? but that we  
shuld be witnesses vnto the world,  
that he is gracious, and mercifull.

*A Sermon preached*

Nowe when that men hearing  
their duety & knowing what God  
requireth of them doe malepertly  
fight against al equitie and iustice,  
what I pray you doe they else but  
make manifest warre against God,  
yea when they haue receiued from  
God suche deliuerance, that they  
cannot deny, but that God him-  
selfe hath in his great mercye visi-  
ted them, and yet that they conti-  
new wicked euen as before. What  
deserue they? but effectually to be  
giuen ouer into a reprobate sence,  
that hedlong they may runne to  
ruine both of body and soule. It is  
almost incredible that man should  
be so enraged against God, that  
neyther his plagues, nor yet his  
mercy shewed, should moue them  
to repentaunce, but bicause the  
scriptures beareth witnesse of the  
one, and the other. Let vs cease to  
meruell, and let vs firmly beleue  
that

that such things as haue bene, are  
euen presently before our eyes, all  
be it, manye blinded by affection  
can not see them.

Ahab as in the booke of the kings  
is written, receyued many notable  
benefits of the hande of God, who  
did visite him in diuers sortes, some  
tymes by his plagues, sometimes  
by his wordes, and sometymes by  
his mercifull deliuerance. He made  
him King, and for the Idolatry re-  
sed by him and by his wife, he pla-  
gued whole Israell by famyne. He  
reuealed to him his will and true  
religion by the Prophet Helias, he  
gaue vnto him sundry deliueran-  
ces, but one moſte ſpeciall, when  
proude Benhadab came to beſiege  
ſamarita, and was not content to  
receiue Ahabs gold, ſiluer, ſonnes,  
daughters, and wyues, but alſo re-  
quired, that his ſeruaunts ſhoulde  
haue at their pleaſure whatſoeuer



*A Sermon preached*

was delectable in Samaria : true it is, that his elders, and people wil-  
led him not to heare the proude  
tirant. But who made vnto him  
the promise of deliuerance ? and  
who appointed and put his armye  
in order, who assured him of vic-  
torie. The Prophet of God onely,  
who assured him, that by the ser-  
uantes of the Princes of the pro-  
uinces, who in number were onely  
22. he should deface that great ar-  
mye, in the which there were 32.  
Kings with all their forces. As the  
Prophete of God promised, so it  
came to passe. Victory was obtai-  
ned, not once only, but twice, and  
that by the mercifull visitation of  
the Lorde.

But howe did Ahab visite God  
again, for his great benefit recey-  
ued. Did he remoue his Idolatry,  
did he correct his Idolatrous wife  
Iseabel. No we find no such thing,  
but

but the one, and the other, we find  
to haue continued & increased in  
former impletie. But what was the  
ende hereof? The last visitation of  
God was, that dogges licked the  
bloud of the one, and did eate the  
flesh of the other. In fewe wordes  
then we may vnderstand, what dif-  
ference there is betwixt the visi-  
tation of God vpo the reprobate,  
and his visitation vpo his chosen.  
The reprobate are visited, but ne-  
uer truly humbled, nor yet amen-  
ded. The chose being visited, they  
sobbe, and they cry vnto God for  
mercy (which obtained) they mag-  
nifie Gods name, and after declare  
the fruites of repentance. Let vs  
therefore that heare these iudge-  
ments of our God, call for the as-  
sistance of his holy spirit, that how  
soeuer it please him to visite vs,  
that we may stoupe vnder his mer-  
ciful hands, and vnfaignedly cry to  
him

*A Sermon preached*  
him when he correcteth vs. And  
so shall we knowe in experience,  
that our eryes & complaintes were  
not in vayne, but let vs heare what  
the Prophet sayth further.

*Verse. 17.*

Like as a woman (sayth he) with childe  
that draweth nere to the travayle, is in so-  
row and cryeth in her paines, so haue we bene  
in thy sight O Lordes, we haue conceived, we  
haue borne in vayne, as though we shoulde  
haue brought forth the winde.

*Verse. 18.*

Saluations were not made to the earth,  
neither did the Inhabitantes of the earth sal.

This is the seconde parte of the  
Prophets complaint, in the which  
he in the person of Gods people  
complayneth, that of their great  
affliction there appeared no ende.  
This same similitude is vsed by our  
master Iesus Christ, for when he  
speaketh of the troubles of hys  
church, he compareth them to the  
paynes

*Iohn. 16.*

paynes of a woman trauiayling in  
her childe birth. But it is to ano-  
ther ende. For there he promisetli  
exceeding and permanent ioy, after  
a sort, though it appeare trouble.  
But here is the trouble long & ve-  
hement, albeit the fruite of it was  
not sodainly espied. He speaketh  
no doubt of that long & dolorous  
tyme of their captiuitie, in the  
which they continually trauiayled  
for deliuerance, but obtained it  
not before the compleate ende of  
70 yeres. During the which time,  
the earth, that is the land of Iuda,  
which sometymes was sanctified  
vnto God, but was then giuen to  
be prophaned by wicked people,  
gat no helpe. Nor perceyued any  
deliuerance. For the Inhabitantes  
of the world sell not, that is, the ti-  
rantes and oppressors of gods peo-  
ple, were not taken away, but still  
remayned and continued blasphemers

of *A Sermon preached*  
mess of God and troublers of his  
church. But bicause I perceiue the  
Houres to passe more swiftly then  
they haue done at other tymes, I  
mind to cōtract that which resteth  
of this text into certayne points.

*Vers. 19.*  
*G. 20.*

The Prophet first fighteth against the pre-  
sent desperation, & first he introduceth God  
himselſe calling upon his people. And last of  
all he assureth his afflicted, that God will  
come, and require account of all the bloude  
that is shed on the earth.

*Vers. 19.*

First fighting against the present desper-  
ation, he saith, thy dead shall liue, even my  
bodye (or with my body shall they arise,) &  
make and sing ye that dwell in the dust. For  
thy deum is as the deum of herbes.

The Prophete here pierseth  
throughe all impedimentes that  
nature coulde object. And by the  
victorie of faith, he ouercometh,  
not onely the common enemies;  
but



but the great and last enemy of all,  
to wit, death it self. For this would  
he say, Lord I see nothing to thy  
chosen, but miserie, to follow mi-  
serie, and one affliction to succede  
another, yea in the ende I see, that  
death shal deuour thy dearest chil-  
dren. But yet, O Lord, I see thy  
promise to be true, and thy loue to  
remaine towards thy chosen, euen  
when death appeareth to haue de-  
uoured them. For thy deade shall  
liue, yea not onely shall they liue,  
but my verie dead carcassee shall ar-  
rise. And so I see honor and glory  
to succede this temporall shame. I  
see ioye permanent to come after  
trouble, order to spring out of this  
terrible confusion, and finallye, I  
see that lyfe shal deuoure death, so  
that death shall be destroyed, and  
so thy seruantes shall haue lyfe.  
This I say is the victorie of faith,  
when in the midst of death  
through

*A Sermon preached*

throughout the light of Goddes  
worde the afflicted see lyfe: Hypo-  
crites in the tyme of quietnesse &  
prosperitie can generally confesse  
that God is true in his promises,  
but bring them to the extremitie,  
and there ceaseth the hypocrite  
further to trust in God than he se-  
eth naturall meanes whereby God  
riseth to worke. But the true faith-  
full, when all hope of naturall  
meanes fayleth, then flye they to  
God himselte, and to the truth of  
his promise, who is aboue nature,  
yea whose workes are not so sub-  
iect to the ordinarie course of na-  
ture, that when nature fayleth, his  
power and promise fayle also ther-  
ewith.

Let vs further observe that the  
Prophete here speaketh not of all  
deade in generall, but sayth, thy  
dead O Lorde shall liue. In which  
wordes he maketh difference be-

signours

twixt

twist those that dye in the Lorde,  
and those that dye in their naturall  
corruption and in olde Adam. Die  
in the Lorde can none except those  
that liue in him (I meane of those  
that attaine to the yeares of discre-  
tion) and none liue in him, except  
those that with the Apostle can say  
I liue, not I but Christ Iesus liueth  
in me. The lyfe that now I liue, I  
haue by the faith of the sonne of  
God. Not that I meane that the *Gala. 2.*  
faithfull haue at all houres suche  
sense of the lyfe euerlasting, that  
they feare not the death and the  
troubles of this lyfe, no not so, for  
the faith of all Goddes children is  
weake, yea and in manye thinges  
imperfect. But I meane, that such  
as in death, and after death shall  
liue, muste communicate in this  
lyfe with Iesus Christ, and must be  
regenerate by the seede of lyfe. That  
is, by the worde of the liuing, and  
euerlast. *1. Pet. 1.*

*A Sermon preached*

everlasting God, which who so ever  
dispiseth, refuseth life and ioye  
everlasting.

The Prophet transference all the  
promises of God to him selfe, say-  
ing, Even my dead body shall arise,  
and immediately after, giueth com-  
maundment & charge to the dwell-  
ers in the dust, that is, to the dead  
carcasses of those that were depar-  
ted (for the spirit and soule of man  
dwelleth not in the dust) that they  
should awake, they should sing and  
reioyce. For they should arise and  
spring vp from the earth, euen as  
the herbes doe, after they haue re-  
ceyued the dew from above.

Time will not suffer that these  
particulars be so largely intreated,  
as they merit, & as I gladly would,  
And therefore, let vs first consider,  
that the Prophet in transferring the  
power and promise of God to him  
self, doth not intend to himselfe  
any

any perticular prerogative aboue  
the people of God, as that he alone  
should liue and arise, and not they  
also. But he doth it to let them vn-  
derstande that he taught a doctrine  
whereof he was certayne, yea and  
whereof they shoulde haue expe-  
rience after his death. As he should  
say, my words appeare to you now  
to be incredible, but the daye shall  
come, that I shal be taken from you,  
my carcas shall be inclosed in the  
bosome of the earth, and therfore  
shall ye be ledde away captiues to  
Babylon, where ye shall remayne  
many dayes and yeares, as it were  
buried in your sepulchres,

But then cal to minde that I sayd  
vnto you before hand that my bo-  
dy shall arise. Euen so shall ye rise  
from your graues out of Babylon,  
and be restored to your owne coun-  
try and citie of Ierusalem. This I  
doubt not, is the true meaning of



*A Sermon preached*

the Prophet. The charge that he giueth to the dwellers in the dust, is to expresse the power of Goddes worde. Whereby, he not onely giueth life where death apparantly had preuayled, but also by it he calleth things that are not, euen as if they were. True it is that the Prophete Isaiah sawe not the destruction of Ierusalem, much lesse could he se the restitution of it with his corporall eyes, but he leaueth this, as it were, in testament with them; that when they were in the extremitie of all bondage, they should call to minde what the Prophet of God had before spoken.

And lest that his doctrine, and this promise of God made vnto them by his mouth, shoulde haue bene forgotte (as we are euer prone and ready to forget Gods promises when we are pressed with anye sorrow) God rayled vp vnto the in  
the

the midst of calamitie his Prophet  
Ezechiell, vnto whome among  
manye other visions he gaue this.  
The hande of the Lorde first ledde *Ezech. 37.*  
him in a place which was ful of dry  
and dispersed bones. The question  
was demaunded of the Prophet, if  
these bones being wonderous dry  
shuld liue. The Prophet answered,  
the knowledge therof appertained  
vnto God. Charge was giuen vnto  
him that he shoulde speake vnto  
the dry bones, and saye, thus sayth  
the Lorde God to these bones, be-  
holde I shall giue you breath, and  
ye shall liue: I shall giue vnto you  
sinewes, fleshe, and skinne, and ye  
shall liue. And while the Prophet  
spake (as he was commaunded) he  
heard a voyce, and he sawe euery  
bone ioyne in his marowe. He saw  
them couered with flesh and skin,  
albeit there was no spirit of lyfe in  
them, he was commaunded againe

*A Sermon preached*

to speake and to say, thus sayth the  
Lorde God, come O spirite from  
the foure quarters, & blow in these  
that are slayne that they may lyue.  
And as he prophecied, the spirit of  
lyfe came. They liued and stooode  
vpon their feete. Nowe doth the  
Lorde interprete what this vision  
ment, saying, Sonne of man theie  
bones are the whole house of Isra-  
ell. Behold they say our bones are  
dried, our hope is perished, we are  
playnely cut of, but beholde sayth  
the Lord, I will open your graues,  
I will bring you forth of them, ye  
shall liue and come vnto the lande  
of Israell, and ye shall knowe that  
I am the Lorde.

This vision I say, giuen to the  
Prophete, and by the Prophete  
preached to the people when they  
thought that God had vtterly for-  
gotten them, compelled them more  
diligently to aduert, what the for-  
mer

mer Prophetes had spoken. It is  
no doubt, but they caryed with  
them both the prophecie of Iſaiah  
and Ieremie, ſo that the Prophete  
Ezechiel is a commentarie to theſe  
wordes of Iſaiah, where he ſayth,  
thy dead O Lorde ſhall liue, with  
my body they ſhall ariſe. The Pro-  
phet bringeth in this ſimilitude of  
the deawe, to aunſwere vnto that  
part of their fidelitie, who can be-  
lieue no further of Gods promiſes,  
than they are able to apprehende  
by naturall iudgemēt. As he wold  
ſay, think ye this impoſſible, that  
God ſhall giue lyfe vnto you and  
bring you to an eſtate of a commō  
wealth agayne, after that ye be  
dead, and as it were raiſed from the  
face of the earth. But why doe ye  
not conſider what God worketh  
from yeare to yeare in the order of  
nature, ſometimes ye ſee the face  
of the earth decked and beautified

with herbes, floures, grasse, and  
fruites. Again ye see the same ve-  
terlye taken awaye by stormes and  
vehemencie of the winter. What  
doth God to replenishe the earth  
again, and to restore the beauty  
thereof. He sendeth downe his  
small and soft dew, the droppes  
whereof in their descending, are  
neyther great nor visible, and yet  
thereby are the pores and secrete  
waynes of the earth, which before  
by vehemencie of frost and colde  
were shut vp, opened againe. And  
so doth the earth produce againe  
the like herbes, floures, and fruite.  
Shal ye then thinke that the dew  
of Gods heavenly grace shall not  
be as effectual in you to whome he  
hath made his promise, as that it is  
in the herbes and fruite that from  
yeare to yeare buddeth forth and  
decayeth? if ye doe so the Prophet  
would say your incredibility is in-  
excusable



excusable, because ye doe neither  
rightlye waigh the power nor the  
promise of your God.

The like similitude vseth the A-  
postle Paule against such as called  
the resurrection in doubt, because  
that by naturall iudgement they  
coule not apprehende that flesh  
once putryed and resolved, as it  
were in other substance should a-  
rise againe and retourne againe  
to the same substance & nature. O  
fole (saith he) that which thou sow-  
est is not quickened, except it dy, &  
that which thou sowest, thou sow-  
est not that body that shall be, but  
bare corne, as it falleth, of wheate  
or some other, but God giueth it  
a body as it pleaseth him, euen to  
euery feede his owne bodye. In  
which wordes and sentence, the  
Apostle sharpely rebuketh the  
grosse ignorance of the Corinthi-  
ans, who began to call in doubt the  
resurrection.

1. Corin. 15

*A Sermon preached*

chiefe article of our faith, the resurrection of the flesh after that it was once resolved, because that naturall iudgement (as saide is) re-claymed thereto. He reproveth (I say) their grosse ignorance, because that they might haue seene and considered some proufe and document thereof in the very order of nature. For albeit the wheat or other corne cast in the earth appeareth to die, to putrifie, and so to be lost, yet we see that it is not perished, but that it fructifieth according to Goddes will and ordinance.

Now if the power of God be so manifest in raising vp of the fruits of the earth, vnto the which no particuler promise is made by god, what shal be his power and vertue in raising vp of our bodyes, seeing that thereto he is bound by the solemne promise of Iesus Christ his eternall

eternall wilddome; and the veritie  
it selfe that can not lye, yea, seeing  
that the members must once com-  
municate with the glorie of the  
head, howe shall our bodies which  
are flesh of his flesh and bone of his  
bones lie stil forever in corruptiō,  
seeing that our head Iesu Christ is  
now exalted in his glory. Neyther  
yet is this power and good will of  
God to be restrained vnto the last  
and generall resurrection onely;  
but we ought to consider it in the  
matuellous preservation of his  
church, and in the rayling vp of  
the same from the very bottome of  
death; when by vitatunes it hath  
bene oppressed from age to age.  
Nowe of the former wordes of  
the Prophet we haue to gather this  
comforto, that if at anye tyme we  
shall see the face of the church with  
in this realme so defaced, as I thinke  
it shall be sooner than we looke for;  
when

Ephe. 5.

4. 1. 1. 1.

when we shall see, I say, vertue to  
 be dispised, vice to be mayntay-  
 ned, the veritie of God to be im-  
 pugned, lyes and mens inuentions,  
 holden in authoritie, and finally  
 when we shall see the true religion  
 of our God, and zealous obseruers  
 of the same, to be troden vnder the  
 fecte of Iuche as in their heart saye  
 there is no God: Let vs then call to  
 minde what haue bene the wonde-  
 rous workes of our God from the  
 beginning, that it is his proper of-  
 fice to bring forth lighte out of  
 darke gelle, order out of confusion,  
 lyfe out of death, & finally that it  
 is he, that calleth things that are not,  
 eu as if they were, as before we  
 haue hard. And if in the day of our  
 reprobation (which in my iudgemēt  
 approcheth fast) we be thus armed.  
 If our incredulities can not vtter-  
 ly be remoued, yett that it so be cor-  
 rected, that dampnable desperati-

on oppresse vs not.

But nowe let vs heare howe the  
Prophete proceedeth. Come (sayth  
he,) thou my people enter within thy cham-  
bers, shut thy dore after thee, hide thy selfe a  
very little while until the indignation passe  
over: and thou shalt not be ashamed.

Here the Prophet bringeth in God  
amiably calling vpon his people to  
come to himselfe and to rest with  
him vnto suche time as the furie &  
sharpe plagues should be executed  
vpon the wicked and inobedient.  
It maye appeare as the best sight,  
that all these words of the Prophet  
in the person of God calling the  
people vnto rest, are spoken in  
vaine. For we neyther finde cham-  
bers nor rest more prepared for the  
dearest children of God (so farre as  
mans iudgement can discern) than  
there was for the rebellious and in-  
obedient. For such as fel not in the  
edge of the sword, or dyed not of  
pesti.



*A Sermon preached*

pestilence, or by hunger, were eyther caryed captiues into Babylō, or else departed after into Egypt, so that none of Abrahams feede, had eyther chamber or quiet place to remayne within the lande of Canaan. For the resolution hereof we must vnderstand that albeit the chambers whereunto God called his chosen, be not visible. Yet notwithstanding they are certaine, & offer vnto Gods children quiet habitation in spirite, howsoeuer the flesh be trauayled and tormented.

The chambers are then Goddes sure promises, vnto the which gods people is commaunded to resorte, yea within the which they are commaunded to close them selues in the time of greatest aduersitie. The manner of speaking is borrowed fro that iudgement & foresight, which God hath printed in this our nature. For whē that men espie great tempestes

tempestes appearing to come, willingly, they will not remayne vncouered vpon the fields, but straight way, they will drawe them to their houses or holdes, that they maye escape the vehemency of the same. And if they feare any enemy to pursue them, they wil shut their doores, to the ende that sodainely the enemye shall not haue entry. After this same maner God speaketh to his people, as he shoulde saye, the tempest that shall come vpon this whole nation shall be so terrible, that nothing shall appeare but exterminatiō to come vpon the whole bodye. But thou my people, thou I saye, that hearest my worde, beleuest the same, and tremblest at the threatenings of my Prophetes, now when the world doth insolently resist, let such I say, enter within the secrete chamber of my promises. Let them conteyne themselves quietly

*A Sermon preached*

quietly there, yea let them shut the  
dore vpon them, and suffer not in-  
fidelitie, the mortall enimie of my  
truth and of my people that de-  
pend therupon, to haue free entrie  
to trouble (yea rather to murther)  
my promise. And so shall they per-  
ceyue that my indignation shall  
passe, and that such as depend vpo  
me, shall be saued.

Thus we may perceyue the mea-  
ning of the Prophete. Whercof we  
haue first to obserue, that God ac-  
knowledgeth them for his people,  
that are in greatest affliction, yea  
such as are reputed vnworthy of  
mens presence, are yet admitted  
with the secreete chamber of God.  
Let no man thinke that fleshe and  
bloud can sodaynly attayne to  
that comfort, & therefore most ex-  
pediēt it is, that we be frequently  
exercised in meditatio of the same.  
Easie it is I graue in time of prospe-  
ritie,

rise, yet to saye and to thinke, that  
 God is our God, and that we are  
 his people. But when he hath giue  
 vs ouer in the handes of oure eni  
 mies, and toured (as it were) his  
 back vnto vs, then I say, stil to re  
 clayme him to be our God, and to  
 haue this assurance that we are his  
 people, proceedeth wholly frō the  
 holy spirit of God; as is the grea- *1. Iohn. 5.*  
 test victorie of faith, which ouer  
 commeth the worlde, for increase  
 whereof we ought continuallye to  
 pray.

This doctrine we shall not thinke  
 straunge, if we shal cōsider how so-  
 dainely our spirites are caryed a-  
 way from our God, and from be-  
 leuing his promise, so lone as anye  
 great temptation doeth apprehend  
 vs, then begin we to doubt if euer  
 we beleued Gods promise, if God  
 will fulfill them to vs, if we abide  
 in his fauour, if he regardeth and  
 loketh

*A Sermon preached*

looketh vpon the violence and iniurie that is done vnto vs, and a multitude of suche cogitations, which before lurked quietlye in our corrupted heartes, burst violently forth when we are oppressed with any desperate calamities. Against the which, this is the remedie, once to apprehend and still to retayne, God to be our God, and firmlye to beleue, that we are his people whome he loueth, and will defende, not onely in affliction, but euen in the midst of death it selfe.

Secondly let vs obserue, that the iudgeméts of our God neuer were, nor yet shall be so vehement vpon the face of the earth, but that there hath bene and shall be some secrete habitation prepared in the sanctuary of God for some of his chosen, where they shall be preserved vntill the indignation passe by, and that



that God prepareth a tyme, that  
they maye glorifie him againe be-  
fore the face of the worlde; that  
sometimes despised them: and this  
ought to be vnto vs no small com-  
fort in these appearing daungers;  
to wit, that we be surely perswaded  
that howe vehement that euer the  
pest shall be, that it yet shall passe  
ouer, and some of vs shall be pre-  
served to glorifie the name of oure  
God as is aforesaide.

Two vices lurke in this our na-  
ture, the one is, that we dare not  
tremble at Gods threatninges be-  
fore that the plagues apprehende  
vs; albe it that we see cause moſte  
iust why that his fierce wrath should  
burne as a deuouring fire. The o-  
ther is, that when calamities be-  
fore pronounced fall vpon vs, then  
begin we to sincke downe in des-  
peration, so that we neuer loke for  
any comfortable end of the same.

To correct this our mortall infirmitie in time of quietnesse; we ought to consider what is the iustice of our God; and howe odious sinne is. And aboue all other, how odious Idolatry is in his presence who hath forbidden it, and who hath so seuerelye punished it in all ages from the beginning. And in the tyme of our affliction we ought to consider, what haue beene the wonderous workes of our God in preservation of his church, when it hath bene in vttermost extremities. For neuer shall we finde the church humbled vnder the hands of tirantes and cruellye tormented by them; but therewith we shall see Gods iuste vengeance to fall vpon the cruel persecuters; and his mercifull deliuerance to be shewed to the afflicted. And in taking of this tryall, we should not onely call to minde the histories of auncient

ancient times, but also we should diligently marke what notable workes God hath wrought euen in this our age, aswell vpon the one, as vpon the other. We ought not to thinke that oure God beareth lesse loue to his church this daye, than that he hath done from the beginning. For as our God in his owne nature is immutable, so remaineth his loue towardes his elect, alwaies vchangeable. For as in Christ Iesus he hath chosen his Church before the beginning of al  
*Ephes. i.* ages, so by him will he mayntayne & preserue the same vnto the end. Yea, he will quiet the stormes, and cause the earth to open her mouth and receyue those raging floods of violent waters, caste out by the Dragon, to drowne and cary away the woman which is the spouse of Iesus Christ, vnto whom, God for  
*Apocal. xii.* his owne names sake will be the

*A Sermon preached*

perpetuall protector.

*ecle. hifto.  
Romani.  
5. ca. 5.*

This sawe that notable seruaunt  
of Iesus Christ Athanasius, who  
(being exiled from Alexandria by  
that blasphemous Apostata Iulian  
the Emperor) sayd vnto his flock,  
who bitterly wept for his enuious  
banishment: Weepe not but be of  
good comforte saide he, for this  
little cloude wil sodainely vanish.

A little cloude he called both the  
Emperor himselfe, and his cruell  
tirannie. And albeit that small ap-  
pear ance there was of any deliue-  
rance to the church of God, or yet  
of any punishment to haue appre-  
hended the proude tirants, when  
the man of god pronounced these  
wordes, yet shortly after, God did  
giue witnesse that thole words did  
not procede from flesh nor bloud,  
but from Gods verie spirite. For  
not long after, being in warfarre,  
he receyued a deadly wound, whe-  
ther

ther by his owne hande or by one  
of his owne souldiers, the writers  
clearely concludenot, but casting  
his owne bloud against the heauē,  
he sayde, *Viciisti tandem Galilee*, That  
is, at last thou hast ouercome thou  
Galilean, so in despite he termed  
the Lorde Iesus, and so perished  
that tiraunt in his owne iniquitie,  
the storme ceased and the church  
of God receyued now comfort.

Such shall be the ende of all cru-  
ell persecuters, their raigne shall be  
short their ende miserable, & their  
name shall be left in execration to  
Goddes people. And yet shall the  
Church of God remayne to Gods  
glory after all stormes.

But nowe shortly let vs come to the last Verse. 12.  
point. For behold saith the Prophet, the Lord  
wil come out of his place to visite the iniqui-  
tie of the inhabitants of the earth vpon them.  
And the earth shall disclose her bloud and



*A Sermon preached*

*shall no more hide her stayne, bicause that the small ende of the troubles of Goddes chosen, shall not be before that the Lorde Iesus shall retourne to restore al things to their full perfection.*

The Prophet bringeth forth the eternall God, as it were from his owne place and habitation, and therewith sheweth the cause of his comming to be, that he may take accōpt of al such as haue wrought wickedlye, for that he meaneth, where that he sayth: He will visite the iniquitie of the inhabitants of the earth vpon them. And lest that any shoulde think that the wrong doers are so manye that they can not be called vnto accompt, he giueth vnto the earth as it were an office and charge to beare witnesse against al those that haue wrought wickedly, and chiefly, against those that haue shed innocent blood frō the beginning. And saith, that  
the

the earth shall disclose her bloud,  
and shall no more hide her slayne  
men.

¶ If the tirants of the earth & such  
as delight in shedding of bloude  
should be perswaded that this sen-  
tence is true, they shoulde not so  
furiouslye come to their owne de-  
struction. For what man can be so  
enraged, that he woulde willingly  
doe even before the eyes of God,  
that which might prouoke his ma-  
iestie to anger. Ye a prouoke him to  
becoë his enemy for ever, if that he  
vnderstode how feafull a thing it is  
to fall into the hands of the liuing  
God. The cause then of this blind  
furie of the world, is the ignorance  
of God, and that men thinke that  
God is but an Idoll, and that there  
is no knowledge aboue, that be-  
holdeth their tirannie, neither yet  
iustice that will, nor power that  
maye repress their impittie. But

and

F.iiij.

yet

*A Sermon preached*

yet the spirit of truth doth wit-  
nesse, the contrary, affirming, that  
as the eyes of the Lorde are vpon  
the iust, and as his eares are ready  
to receiue their sobbing & prayers,  
so is his angry visage against such,  
as worke iniquitie. He hateth and  
holdeth in abomination euerye  
disceitful and bloud thirstie man.  
Whereof he hath giuen sufficient  
document from age to age in pre-  
seruing the one, or at the least in re-  
uenging of their cause, and in pu-  
nishing of the other. Where it is  
sayde that the Lorde will come fro  
his place, and that he wil visite the  
iniquitie of the inhabitants of the  
earth vppon them, and that the  
earth shall disclose her bloude.

We haue to consider what moſte  
commonly hath beene, and what  
shal be the condition of the church  
of God, to wit, that it is not one-  
ly hated, mocked, and dispised,  
but

but that it is exposed, as it were in  
a pray, vnto the furie of the wic-  
ked, so that the bloud of the chil- *psal.*  
dren of God, is spilt like water vp-  
on the face of the earth. The vn-  
derstanding whereof, albeit it be  
vnpleasaunt to the flesh. Yet to vs  
it is most profitable, least that we,  
seeing the cruel entreatings of Gods  
seruauntes, beginne to misknowe  
the spouse of Iesus Christ, bicause  
that she is not intreated in this vn-  
thankfull worlde, as that the iust  
and vpright dealing of Gods chil-  
dren doth deserue. But contrary-  
wise, for mercy, they receyue cru-  
eltie, for doing good to manye, of  
all the reprobate they receyue euil.  
And this is decreed in Gods eternal  
councell, that the members maye  
follow the trace of the head, to the  
ende, that God in his iust iudge-  
ments, should finally condemne  
the wicked. For howe shoulde he  
punish

*A Sermon preached*

punish the inhabitants of the earth,  
if their iniquities deserued it not:  
How should the earth disclose our  
bloude, if it should not be vniust-  
ly spilt: We must then commit our  
selues into the handes of our God,  
and laye downe our neckes, yea &  
patientlye suffer our bloude to be  
shed, that the righteous iudge may  
require accompt, as most assuredly  
he shall of all the bloude that hath  
bene shed, from the bloud of Abell  
the first, till the day that the earth  
shall disclose the same. I say euery  
one that sheddeth or consenteth to  
shed the bloude of Gods children,  
shal be guiltie of the whole: So that  
all the bloude of Goddes children  
shall crye vengeance, not onely in  
general, but also in particuler, vp-  
on euery one, that hath shed the  
bloude of anye that vniustly suffe-  
red.

And if any thinke it strange that  
such

*A terrible,  
but moste  
true sentence.*



such as liue this daye, can be guiltie  
of the bloude that was shed in the  
dayes of the Apostles. Let them co-  
sider that the veritie it selfe pro-  
nounced, that all the bloude that  
was shedde from the dayes of Abel  
vnto the dayes of Zacharie should  
come vpon that vnthankfull ge-  
neration, that heard his doctrine,  
and refused it: The reason is eu-  
dent, for as there is two heads and  
and captaines that rule vpon the  
whole worlde, to wit, Iesus Christ,  
the Prince of iustice and peace, &  
Sathan, called the Prince of the  
worlde, so are they but two armies,  
that hath continued battaile from  
the beginning, and shall fight vn-  
to the ende. The quarell is one  
which the armie of Iesus Christ  
susteine, which the reprobate doe  
persecute, to wit, the eternal truth  
of the eternall God, and the image  
of Iesus Christ, printed in his elect,

*A Sermon preached*

so that whosoever in any age persecuteth any one member of Iesus Christ for his truth sake, subscribeth as it were with his hande, the persecution of all that haue passed before him. And this ought the tyrantes of this age deeply to consider, for they shal be giltie not onely of the blood shed by themselves, but of al (as saide is) that hath bene shed for the cause of Iesus Christ from the beginning of the worlde.

Let the faithfull not be discouraged although they be appointed as shepe to the slaughter house, for he, for whose sake they suffer, shal not forget to reuenge their cause. I am not signoraunt that fleshe and bloude will thinke that kinde of superte, too too late. For we had rather be preserved stil alieue, than to haue our blood to be reuenged after our death. And truely if our felicitie stood in this lyfe, or if death

death temporall should bring vnto vs anye damage, our desire in that behalfe were not to be dampned. But seeing that death is common to al, and that this temporall lyfe, is nothing but miserie, & that death doth fully ioyne vs with our God, and giueth vnto vs the possession of our inheritaunce, why should we think it straunge to leaue this worlde and goe to our head & foueraigne captayne Iesus Christ.

Now last we haue to obserue this maner of speaking, where that the Prophet sayth The earth shall disclose her bloud. In which wordes, the Prophet would accuse the crueltie of those that dare so vnnecessarily ryue from the breastes of the earth, the dearest children of God, and cruelly cut their throts in her bosome, who is by God appointed the common mother of mankind, so that she vnwillingly is compelled

*A Sermon preached*

led to open her mouth, & receyue  
their blood.

If such tirannie were vsed against  
any naturall woman, as violently  
to pull her infant frō her breastes,  
cut the throte of it in her own bo-  
some, and compell here to receyue  
the bloude of her deare childe in  
her owne mouth, al nations would  
holde the fact so abhominable,  
that the like had neuer beene done  
in the course of nature. And no  
lesse wickednesse comit they that  
shedde the blood of Gods children  
vpon the face (as I haue saide) of  
their common mother the earth.  
But be of good courage (O little &  
dispised flocke of Christ Iesus) for  
he that seeth your grieve hath po-  
wer to reuenge it. He that will not  
suffer one teare of yours to fal, but  
that shall be kept and reserved in  
his bottle, till the fulnesse thereof  
be poured downe from heauen vp-  
on

on these that caused you to weepe  
and mourne, this your mercifull  
God (I saye) will not suffer your  
bloud for euer to be couered with  
the earth, naye the flaming fiere  
that haue licked vp the bloude of  
any of our brethren, the earth that  
hath beene defiled with it, I saye  
with the bloude of Gods children,  
for otherwise, to shed the bloud of  
the cruel bloudshedders, is to purge  
the land from bloud, and as it were  
to sanctifie it. The earth (I say) shal  
purge her selfe of it and shew it be-  
fore the face of god, yea the beasts,  
fowles, and other creatures whatso-  
euer shall be compelled to render  
that which iniustly they haue re-  
ceyued, be it flesh, bloude, or bones  
that appertained to thy children  
O Lorde, which altogether thou  
shalt glorifie, according to thy pro-  
mise made to vs in Iesus Christ thy  
sonne, to whom with thee and the  
holy



*A Sermon preached*  
holy Ghost be honor, praise, and  
glory, for euer and euer. Amen.

Let vs now humble our selues in  
the presence of our God, and from  
the bottome of oure heartes, let vs  
desire him to assist vs with the po-  
wer of his holy spirite, that albeit  
for our former negligences, God  
giue vs ouer in the handes of other  
than suchie as rule in his feare, that  
yet he let vs not forget his mercy,  
and that glorious name, that hath  
bene proclaymed amongst vs: but  
that we may loke throughout the  
dolorous storme of his present dis-  
pleasure, and see aswell what pu-  
nishment he hath appointed for  
the cruell tirants, as what rewarde  
he hath layde in store for such as  
continue in his feare, to the ende:  
that it would further please him to  
assist, that albeit we see his Church  
so diminished, that it shal appeare  
to be brought, as it were, to utter  
exter-

extermination, that yet we maye  
be assured, that in our God, there  
is power and will, to increase the  
number of his chosen, euen while  
they be enlarged, to the vttermost  
coastes of the earth. Giue vs O  
Lorde, hearts to visite thee in time  
of our affliction. And that albeit  
we see none ende of our dolours,  
that yet our faith and hope maye  
conduct vs to the assured hope of  
that ioyfull resurrection. In the  
which, we shal possesse the fruite of  
that, for the which now we tra-  
uaile. And in the meane season,  
graunt vnto vs O Lorde, to repose  
our selues in the sanctuary of thy  
promise, that in thee, we may finde  
comforte, till that this thy great  
indignation (begonne amongst vs)  
may passe ouer, and thou thy selfe,  
appeare to the comfort of thy af-  
flicted, and to the terrour of thine  
enimies. Let vs pray with heart &

G. j.

mouth

*A Sermon preached.*

The castle  
of Edens  
rough was  
booting as  
ainst the  
ciled for  
christ Iesus  
ake.

mouth. Almighty God and mer-  
ciful father, &c. Lord in thy hands  
I commend my spirit. For the ter-  
rible roring of Gunnes and the  
noyce of armour doe so pierce my  
heart, that my soule thirstith to de-  
part. The last of August, 1565. at. 4  
at after noone written indigestly,  
but yet truely, so far as memory  
would serue, of those things  
that in publike preaching

I spake vpon Sondaye  
the .19. of August.

For the whych I  
was discharged  
to preach.

Be mercifull to thy flocke, O Lorde, and at  
thy good pleasure, put ende to my miserie.

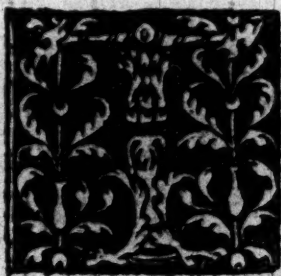
*John Knoxe.*

**The Superintendents  
Ministers and commissioners**

of the Churches reformed within this  
realme of Scotlande assembled in E-  
denbrough the xxxv. daye of De-  
cember .1565. to all faith-

full within the same  
realme desire grace  
and peace.

from God the Father and from  
our Lorde Iesus Christ  
with the perpetual  
cōsort of the ho-  
lyc Ghost.



**THE SOROW-**  
full complayntes  
of all Ministers in  
generall, and of  
some nowe more  
to belamented in  
others in particu-  
ler, being considered in this oure  
G.ij. last

*The Superintendentes*

last assembly (beloued in the Lord Iesus) diuers men were of diuers iudgementes, howe the grieue and pouertie of such as faithfully tra- uayle in their vocation within the Church of God, might somewhat be relieued. After long reasoning it was concluded, that a supplica- tion shuld be direct to the Quenes Maiestie, requiring that respecte might be had to the extreme neces- sity of our Ministers. But bicause that the necessity of our brethren is great, and their pouertie present, and that the remedie can not be sodaine nor yet certaine, it was thought expedient, that a generall admonition should be made to all the faithful, to haue respect to the necessitie of the Ministers vniuer- sally. But especially, that the faith- full in euery parish haue conside- ration to the necessitie of suche as trauaile amongst them in true doc- trine

The an-  
were is, the  
Quene can  
paye no  
bing.



erine & holsoime exhortatiō, which *This is the*  
 admonition, whosoever dispiseth, *commande*  
 dispiseth no doubt, the chiefe du- *dement of*  
 tie of a christian. For alas with *the spirit of*  
 what conscience can we eate oure *God.*  
 owne bread, and know the bowels *Hebr. 13.*  
 of such as offers to vs the breade of  
 lyfe, and minister to vs spirituall  
 things, to craue of God and vs but  
 a reasonable sustentation, and yet  
 can not finde suche fauour at oure  
 handes, as Turkes finde amongst  
 Turkes, and Iewes amongst that  
 blinded nation.

Alas where are the bowels of mer-  
 cy that sometyme were founde a-  
 mongst the faithfull? How farre is  
 this our filthye auarionnesse, dis-  
 tant from that liberalitie which  
 appeared in the primitiue Church,  
 when that the faithfull cast their  
 substance at the feete of the Apost- *Act. 2.*  
 les? Where is that charitie which *Rom. 15.*  
 moued the Churches of Macedo- *2, Corint. 9.*

*The Superintendentes*

nia and Achaia and other cuntries  
to make most liberall collectours,  
and to send the same to relieue the  
indigence of the pore at Ierusalem,  
and in Iudea. Where is the zeale  
that was in the Galathians & Phi-  
lippians, of whome the one would  
haue giue their eyes to the Apostle  
Paule, if that might haue sup-  
ported him, the other spared not  
to sende to their preacher being  
prisoner in Rome, their supporte  
and comfort most liberally. If we  
thinke to be partakers with suche  
men in glorye, why studye we not  
to followe their vertues? If this be  
the same Euangel of saluation, (as  
no doubt it is, that the Apostles  
preached, that now of Gods great  
mercy, is preached to vs, alas why  
brings it not forth some part of the  
former fruites, if we thinke they  
are but men and not Apostles, that  
nowe preach vnto vs, let vs con-  
sider

*Galat. 4.*

*Phil. 4.*

*Let euerie  
mā descend  
within him  
selfe.*

Consider that the Apostles were men,  
and receyued of men support and  
comforte, and also that others than  
the Apostles were grounde for by *Act. 6.*  
the liberalitie of the faithfull, as in  
the Actes of the Apostles maye be  
scene.

We haue not Paule to write vnto  
vs newe Epistles, neyther yet Ma-  
thewe, Marke, Lucas, or Iohn to  
dite vnto vs a newe Euangell, bi-  
cause things written are sufficient  
if we vnderstande and followe the  
same: but of Gods great mercy we  
haue men that open and explaine  
vnto vs not onely writings of the  
new, but also of the old testament.  
We haue the seruants of God in-  
dued with rare and notable graces,  
whom if we contempne, it is to be  
feared that God shall so punish our  
ingratitude, that he shal take from  
vs the light of his worde, and the  
true messengers of the same, and

G.iiij. suffer

*The Superintendentes*

at Scotland  
wert.

suffer darkenesse agayne to apprehende vs, and the illaues of Sathan tyrannously to impire aboue vs, & then woe to vs and our posteritie. For better it had beene that the word of lyfe had neuer bene shewē vnto vs, thā that we in our default, shoulde suffer our selues to be defrauded of so great a benefite. Let vs therfore begin to reuerence the blessed Euangell of our saluation. Reuerence nor magnifie it wee can not, when that we suffer the true preachers therof to be oppressed with pouertie before our eyes, and yet we shut vp the bowels of mercy from them.

be are  
y that  
erence

the euā  
st of le-  
Christ.  
rod. 22.

Let vs consider deare brethren how carefully God commaundeth in his law that the Levites & such as serued that matēial tabernacle, should be prouided of sufficient liuings, yea let vs cōsider with what plagues God punished Israell and Iuda

Juda when his statutes and his seruants were dispised. Shal we think that the eternall God wil spare vs, if we be found contemners of such as truly preache the Lorde Iesus, or lawfully beare any charge within his Church, we maye be assured that he will not. For as the bodye is more excellent, than is the shadow, and as the veritie is to be preferred to the signe, so are the Ministers of the new testament & their spirituall seruice, to be preferred to the leuites, and their carnall ceremonies, the contempt whereof, can not but craue at Gods handes moste seuer punishment, bicause (as sayde is) the office of the one doth farre excell the office of the other. They did but reade the law, kill the sacrifice, sleie the beastes, take of the skinnes, wash the flesh, and offer the same as was commaunded in the law, and for such seruice

*Leuit. 27.  
Nu. 28.  
Deut. 12.*

210V111  
were



*The Superintendentes*

were the tenthes first fruites, and other dueties appointed for their sustentation: but the Ministers of Iesu Christ haue an office without al comparison more excellent, for they bring to vs the glad tidinges of saluation, by the two edged sworde of Goddes worde, which is mighty in operatiō, they sleie that old man that neuer fightes against God, they make his thought patient to his owne confusion, that the newe man of God maye take lyfe. They wash the soules with the bloude of Iesus Christe which abundantly drops from their lips, when truely they preache the veretue and effect of the death of Iesus Christ, and rightly minister his sacramentes lest to be vsed in his Church, to holde vs in recent memorie of that so great a benefite.

Finallye by them are we taught and conducted, to offer not onely prayers

*Euer.*

*Hebr. 4.  
Rom. 8.*

*As Christ  
was crucified  
amongest  
the Galas  
thians.*

*Gala. 3.  
Rom. 12.*

*to the Faithfull.*

5

prayers and thanks giuing: but also our bodies and soules in a reasonable and liuely sacrifice vnto God by Iesus Christ. And yet (O cruell ingratitude) shal we care no more for their sustentation, than that we were nothing addicted vnto them, neyther yet that God had raised them vppe after ouer long blindnesse, to reduce vs againe to the right way of saluation, and to conduct vs in the same to the end.

If we thinke that al these things may be due without ministers or without preaching, we vtterly deceyue our selues. For the same order that God hath obserued since that he hath collected his visible church, he will shall be obserued so long as it continueth vpon the face of the earth, that is, that euē as vnder the lawe the people were commaunded to require wisdome

*Deut. 17.*

*Math. 2*

and

*The Superintendentes*

and Leuits had a charge to teach & so tourne many from their iniquitie: so in this most acceptable time, did Iesus Christ ascending to the heauens, distribute his glory in diuers sortes: for some he made Apostles, some Prophetes, some Euangelistes, that is preachers of glad tidings, some pastours, some teachers, to the end that we might all come to the vnitie of the faith, and to the knowledge of the sonne of God.

Cor. 12.

ph. 4.

Let yet Scot  
and ads  
ert.

Now if we think that none within Scotlande lackes true faith, yea if we thinke that our children can attayne to the right knowledge of God, without true doctrine, then maye we dreame with our selues. that ministers are not necessarie, and so are we nothing addicted vnto them. But if that faith cometh by hearing, and that by the hearing of Gods worde, and that  
Gods

Rom. 10.

Gods word is not sent vnto vs absolutely from heauen by Aungels, but is planted by the holy spirite in the heartes and mouthes of men whome God of his mercye sendes forth into the world, to sowe therein the seede of his Euangell, we can not but cōfesse our selues debtors to our ministers. The dispisers of whome, yea all suche as to their power supporte them not in their necessities, are before his throne iudged contempners of his owne maiestie. And therefore yet once againe, let euery faithfull consider what is his duetie, and let vs abhor that ingratitude that we shuld suffer the seruants of the Lorde Iesus to begge, or trauaile in pouerty before our eyes, for if we doe, we banishe from vs Iesus Christ and the light of his euangell. The Apostle commaunderh a bishop, and euery true preacher of Iesus Christ is a christi-

*The Superintendentes*

*Gala. 6.*

christian bishop among the rest of his vertues to be one that keepeth hospitalitie, and is able to receyue straungers . This can he not doe without reasonable prouision, and by whome the bishop shoulde be prouided, S. Paule aunswereth in these wordes . Let him that is taught cōmunicate in al his goods, with him that teacheth him , and againe, is it anye great thing, that while we sowe vnto you spirituall things, that we shuld reape of you carnall things? of which and many moe places it is euident , that the flock is boundé to prouide for their pastor.

I wil not excuse vs deare brethré to cry and complaine, we are compelled to answere our bishops, persons, and vicars. Our teachers are taken vp most rigorously, how shal we then be able to susteyne oure ministers. These complaintes and  
appea-



appearing reasons deare brethren,  
will vanish with winde, when we  
shal come to the straight examina-  
tion of cōsciences before God. For  
are we not commaunded to honor *Pro. 3.*  
God with our substance? & thinke  
we that we doe honor him when  
with our substance we fill the bellies  
of dumb dogges, yea of Gods con-  
iured enemies, and suffer his ser-  
uautes to fall into pouertie, be-  
fore our eyes, if yet thinke we shall  
be excused bicause that the order  
of lawe constrayneth vs therevnto,  
the Godly feare in case this reason  
shall be admitted before God, lest  
tirannie vnder collour of lawe, wil  
take from vs our tithes, and so can  
we not sustayne our ministers. This  
reason brethren will be weake, yea  
so weake, that we feare it shal be re-  
pelled before the incorrupt iudge.  
For howe manye of vs haue com-  
playned vpon that tiraunt? Who  
hath

*The Superintendentes*

hath made intercessiō to the Maiestrats for redresse of that enormity. Yea alas, howe many of vs are not maintayners of those theues, and partakers of their murders, called Bishops, Abbottes, and Pryors. Let no man wōder that we terme such men with so odious termes, no, let them rather wonder, that God poureth not forth the vttermost of his vengeance vpon the realme, and vs that maintaine such tirants in their tirannie, in this great light of his Euangell. Theues they are, for they take large fee and serues not, murtherers they are, bicause that by withholding the bread of lyfe, they cause the soules of men to dye, for hunger of Gods worde. And yet how conspire we with the, what doe we to maintayne that abuse: of those theues, we haue tacks by them, we haue interest and title to tithes, and for loue of the spoile,

*Or Leases.*

we

we mainetaine their murthers in  
oppression of the pore. Let vs not  
be deceyued deare brethren. There *Howsoever*  
is no lawe made by man, that can *the worlde*  
make these lawful, neyther yet the *mocke this*  
substance of one to be the iust pos- *God shall*  
session of an other, without a iust *aproue it,*  
title.

The tenthes were once appoin-  
ted by God to the Leuites, to the  
pore, to the widow, fatherlesse, and  
straungers, and the lawes of Em-  
perours, Kings and Princes, did af-  
ter Christ, appoint the same to the  
like vse, to wit, to the sustentation  
of such, as trauaile in the Church,  
for the reliefe of the pore, and for  
maintenaunce of learning. Nowe  
say we, to transfer the tythes from  
these vses, the persons before na-  
med not being prouided for, is  
both to commit theft & sacriledge,  
yea, the spoile of the pore is in the  
houses of so manye, as vniustlye

H.j.

pos-

*The Superintendentes*

*Lucha. 5.*

*Corin. 9.*

possesse them, and who they are ye  
haue before heard, neyther shall  
they in the ende escape that sen-  
tence of the Prophete. The male-  
diction of the Lorde is vpon the  
house of the these. But yet brethré,  
let vs suppose that in no sorte we  
did consent with those oppressiōs,  
but that we opposed our selues vn-  
to them to the vttermoste of our  
powers, and yet we were oppressed  
in our iust cause by the tirannie of  
vniust lawes? should we yet be ex-  
cused before God if we communi-  
cate not with the necessitie of the  
ministers of Iesus Christ? Let vs  
be moſte assured that we can not,  
for that sentence of our Lorde and  
iudge standes euer in force. Wor-  
thy is the laborer of his wages. And  
againē you shall not mussell the  
mouth of the Oxe that treadeth  
forth the corne. The execution of  
these precepts he wil alway require  
of

of you, howsoever we flatter our  
 selues in our owne imaginations;  
 neyther doth extremitie of lawes,  
 nor corruption of tymes excuse  
 vs before God, of the duetie he re-  
 quires of vs. Which thing did Ab-  
 dias, seruauant to Achab, and Iesa-  
 bell, rightly consider, for when by  
 them (but Iesabell, chieflie) the  
 Prophets of the Lord were destroy- 1. Reg. 25.  
 ed, he hid in caues an hundreth  
 Prophets of the Lorde, and fed the  
 with bread and water, that is, libe-  
 rallye, and sufficientlie, for then  
 was water more scant in Israel than  
 ale or wyne is (as yet) amongst vs.  
 Did a man feede an hundered ser-  
 uauntes of the Lorde, and in that  
 tyme when things were most scant,  
 and yet both the King and the  
 Queene sought the subuersion of  
 true religion, and the destruction  
 of all Gods true seruants, and shal  
 not a thousand of vs and moe that



*The Superintendentes*

haue professed the Lord Iesus with  
in this realme, vpon our charges,  
sustaine two or three hundereth of  
such as haue trauailed, and yet tra-  
uaile to aduance the kingdome of  
Iesus Christ amongst vs: if we doe  
not, fearefull shall the sentence be,  
that shall be pronounced against  
vs, by him, whose voyce we shall  
not then be able to gainstand, whe  
from his throne he shall saye. De-  
part from me ye workers of iniqui-  
tie, for I was hungry and ye fed me  
not, thirstie ye gaue me no drinke,  
naked ye clothed me not, I lacked  
harbrowe, and ye receyued me not  
into your house.

Math. 25.

Playne it is that Christ Iesus in  
his owne person neyther suffers  
hunger nor thirst, he needes ney-  
ther clothes nor house, but as him  
selfe in the same place saith, what-  
soeuer ye did not to the least one of  
these, that ye did not to me. Let

vs deare brethren ponder these wordes, and let vs nowe beginne to shew the fruites of repentance, and vnfaynedly to magnifie the worde of our saluation. Let the bowels of our mercye be opened to oure brethren. Let neuer the pestilente Papists haue cause to reioyce ouer vs, that they shall hereafter saye, that our own ingardenes banished Iesus Christ from vs. Which thing if without hipocrisie and of good courage we begin to doe, then no doubt but God shall blesse the labors of our hande, he shall restore to vs our former courage, & strike the hartes of our enemies with the same feare, that they haue felt before.

It is we deare brethren, it is we, that hath expounded the glorious Euangell of Iesus Christ to this danger within this realme, for while that the moste parte of vs studied  
for

*The Superintendentes*

for the building of our own house, the house of the Lord was neglected and dispised. And in the meane time hath the enemie so preuayled that we and it stand in equall daunger, saue that the spirituall house of God can neuer vtterly be suppressed. But we may fal, both temporally and eternally, if we dispise the sermon of exhortation, which calles vs agayne to our first profession. If we heare & obey his voice, there is mercy, power, and good will in our God. Mercy, to pardon our former negligence; power to repress the pride of our enemies, and good will, to maintaine the cause of his truth, that once of his mercy he hath made to prosper in our handes.

O Lorde for thine owne name sake moue our heartes to consider our dueties. Preserue the flock to whome thou of thy mercy hast re-  
ueled

*to the Faithfull.*

neled thy selfe. Purge this realme  
of damnable Idolatry, and con-  
tinewe to our posteritie the light  
of thy worde in the same puritie  
that thou haste offered it vnto vs.  
Take our rude exhortatiō in good  
part, deare brethren, and be bolde  
vpon vs in all thinges not repug-  
ning to god. i the grace of our Lord  
Iesus rest with you and vs now & e-  
uer. At Edingbrough in our gene-  
rall assembly the laste cessions  
thereof the .28. of December  
1565. *John Knox* at the  
commaundement  
of the brethren  
before men-  
cioned.

